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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

WORKING AMONG THE SPANISH WAR VICTIMS IN FRANCE

BY HOWARD E. KERSHNER

The bulk of supplies distributed by Friends in Spain and among the Spanish refugees in France has been furnished by the International Commission for the Assistance of Child Refugees in Spain. Howard E. Kershner, a member of the Montclair Meeting, is Vice-President and Director of the International Commission. The following is an account of its work which is largely carried on by Quaker personnel.

Following the evacuation from Catalonia in February, we began extensive operations among the 500,000 refugees in France.

Women and Children's Camps. More than 200,000 women and children were living in nearly 2,000 camps scattered all over France. Our representatives visited these Camps and catalogued the needs of these people. Eight persons, two cars and two camionettes are now employed in distributing clothing and bedding among them. For this work 1,300,000 francs have been appropriated and additional appropriations may be made if the need continues. Fortunately nearly one-half of these refugees have now returned to Spain or have been absorbed in other lands.

Concentration Camps in Southern France. For men in these Camps we have supplied clothing for convalescents in the hospitals, cultural requirements such as paper, pencils and books, medical requirements such as vitamin concentrates and laboratories for the early diagnosis of tuberculosis and other diseases, and clothing for those who have been absorbed into French life or who have found it possible to migrate to other countries. We are now seeking to establish a large addition to some existing hospital for the purpose of caring for tuberculous cases. In this department of our work we have expended or appropriated a little over 4,000,000 francs.

Pax Colony. We are maintaining at Pax Colony for at least one year fifty orphan children. These children will be given excellent educational advantages.

Repatriation. We have established an office in Madrid, with branches in Bilbao, Valencia and Barcelona, where parents may register their desire to have children returned to them from France. Each case will be investigated by our representatives in Spain, the necessary papers prepared and sent to Paris. A department in our Paris Office will locate the children and arrange for returning them to their parents. A very important work of good will may be carried on in this way. For this purpose we have appropriated nearly 1,000,000 francs.

Emigration. We have provided clothing for nearly 2,000 people who have gone to Mexico, and have appropriated 2,000,000 francs to assist many others in emigrating elsewhere. We have carried on negotiations for moving large numbers of these refugees to Mexico, Chile and other countries. We have assisted other agencies in the shipments that have already been sent and we are planning much larger operations.

Mutilated soldiers. There are some thousands of mutilated soldiers from the former Republican Army now in France. It is not likely that these victims can go to any other country or return to Spain. France does not want them, and they will become a perpetual charge upon charity. We are endeavoring to find some answer to this problem.

The details of these problems occupy the time and energies of a devoted staff of conscientious workers in the Paris office and in the branch office at Perpignan, France, as well as our field workers in France, Spain and Africa.

In Spain itself, hatred is very deep, and the greatest need there is for a living demonstration of the healing power of love. Beyond all other service which we may be able to render, it is the hope of many of us that we shall be able to make this demonstration.

WHILE LIFE MARCHES ON OUTSIDE

Ruth Balderston Cope of Chicago, who wrote the following sketches, spent ten months as a relief worker in Spain before joining the Quaker group in Perpignan, the center of Spanish refugees in France.

Last week I met a boy who claimed he was 15, but I can scarcely believe he was over 13. He came up and spoke to me in one of the great prison camps they have here for refugees. This sunny-faced fellow is Jose Tejera, well built, and the proud captain of the little camp football team that practices out here on the sand.

There are green fields under cultivation close by but there are two lines of barbed wire entanglements between this youngster and freedom. He is an orphan. His two younger sisters age 12 and 10, are in another camp way up in the hills. He has not seen them since coming to France. He wants to make a living for them here, and above all to have them with him. This is quite an ambition for a boy, the more so that only a tiny fraction of the refugees are allowed to work here at all.

I sent a note to the British committee but I don't know if they will have time to bother about him. He has no stamps or paper to write to his sisters or for outside help. He is eagerly learning French from a little dictionary but doesn't have a grammar or other text.

Jose and his sisters can be profitably settled in a children's colony for a few years, but the older men, often with a wife and rapidly growing little baby, are getting terribly impatient with the life of the camps, no matter how pleasant the French, interested Spanish groups, or Quakers try to make it.

There are about 100 refugees for one Philadelphia Quaker. Middle western Friends are lending a hand, and that brings the percentage down some. French, and other agencies are solving sections of the problem—still Jose has no hope yet of leaving camp while life marches on outside.

We get so close to the problems of these Spanish refugees that we touch the "quick" of them, as it were. And, helpless that we are, we must say to a young boy, "We cannot help you—you do not have your proper passport papers."

We must cooperate with the police and cannot even slip them a sweater or pair of sandals from the little pile behind the screen. "Well," replies the youngster, "I must go to the prison then." He looks gloomily at the floor in front of his feet—staring a little. We look gloomily at the floor in front of our feet and say nothing.

The best we can do is to help him feel that he is part of a great social movement, that it is not he alone that is suffering and that we are really keenly interested in him personally.

As a lot of people we see have been in prison before, either in Spain or even in France, and know what it means it makes these interviews rather hard. We have had several this week, even for hours on end, as people are coming to the end of their small resources.

THE AMERICAN FRIEND

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Editor

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How It Seems to Us

IN TWO recent issues of the London *Friend*, Robert Davis discusses the question whether Friends of today have, as George Fox had, "a vision of a people waiting to be gathered." He recalls that in 1858 a prize was offered for the best essay on the causes of decline in the Society of Friends which, within the life of Fox, numbered in England between forty and fifty thousand members. Among the causes given by the winning essay was "the waning of the zeal of propagation." Is the answer still valid in 1939? Do we see or do we ignore "a people waiting to be gathered" today? We quote often from John Wilhelm Rowntree's beautiful prayer, "Lay on us the burden of the world's suffering," but are prone to overlook the words which immediately follow: "Drive us forth with the apostolic fervour of the early Church."

No doubt one reason why the Society of Friends and the Christian Church as a whole have lost the vision of a people waiting to be gathered is that they have lost the "whosoever" note. The early Church was inclusive in its appeal, its converts ranging from slave to patrician. Early Christianity was a classless religion. In theory it is still so, yet there is altogether too much justification in the statement made the other day to the annual Y. M. C. A. Secretaries Conference at Blue Ridge, North Carolina, that "the Y. M. C. A. and the Church have been serving the middle class only and have left out the dispossessed." When Christianity ceases in practice to prove its universality, it loses its great dynamic. Of all Christian groups, Friends, with their doctrine of the Inward Light, should include all men of whatsoever class and condition. In practice we are too largely a complacently self-contained, middle class group, inclined toward spiritual pride. Having eyes we see not all about us "a people waiting to be gathered."

Recent developments in connection with Friends' relief work in Spain have emphasized anew the heavy responsibility involved in a "good name." As many as twenty governments, through the International Commission, as well as unnumbered individuals and private organizations, have' made the American Friends Service Committee their agency for aiding Spanish refugee children. The Quaker non-partisan principle was recognized, and the quality, efficiency and integrity of our work were fully trusted. When, following the end of the war, there was unmistakable evidence that food relief supplies were being diverted by the Franco regime, our workers could not in fairness do other than let the fact be known, announcing that Friends would withdraw under the circumstances. A well meaning effort to "play down" the offense led unfortunately to conflicting press reports regarding the matter, but the fact that the Franco government has returned part of the confiscated supplies and has promised to make restitution of the balance, is sufficient evidence of the diversion, whoever was directly responsible for it. Having received assurance that there will be no further seizure of refugee food supplies, the Service Committee will continue certain phases of its program. As ever, it is a case of children first, regardless of the kind of government that controls their destinies. However, when any relief organization accepts funds it accepts the responsibility of seeing that they are administered as promised. In good faith, the American Friends Service Committee has maintained that responsibility in a difficult situation.

With all their progressive leadership in many directions, the Methodists seem to think this is still a man's world. At their recent conference in England they defeated an overture to accept women into the ministry, and only by the narrowest margin voted to appoint a committee to consider the "ministerial implications" of such a forbidding proposal. That word "implications" covers a multitude of fears.

At the summer vacation period of the year when the world is on wheels, the beauties and grandeur of nature in its various aspects are enjoyed anew. Hardly less impressive among the marvels of the road are the majestic bridges which span chasms and rivers crossed by the great arterial highways.

Both as feats of engineering and as works of architecture they elicit words of admiration. Hardly less important, though much less striking, are the lower bridges, and the long approaches to the magnificent central structures, which carry one over vast stretches of impassable marsh and morass. Tourists are ecstatic over the Golden Gate Bridge, but no less useful is the low seven-mile bridge several miles southward that enables one to cross a shallow surface of San Francisco Bay. It is so with the bridges of the spirit. There are the great bridges that have enabled us to cross the emergency chasms of life. Naturally we exalt and cherish them. Equally important are the low bridges and the causeways of faith that help us over the miasmatic marsh lands of our common life. Over the high bridges we "mount up with wings as eagles," but over the low and longer bridges we may "walk and not faint."

Into our sanctum walked a stranger the other day, unannounced, to inform us that he had written a book of 127,000 words on the fight of the ages between God and the Devil. He hoped we would be willing to publish it! Gently we suggested that he had chosen rather a comprehensive subject, and that perhaps its title might be somewhat forbidding to present-day readers. So much worse for the readers, was his reaction. Maybe he was right, but readers must be caught before they can be taught. Moreover, most of us are more immediately concerned, or should be, with the personal skirmishes we wage against "the world, the flesh and the Devil," though we may not state the conflict in just those terms.

Like sturdy trees, the strong personal forces in a community are the people who have taken root in it and have had time in which to grow and fructify. So it is in our meetings. We have a habit of too frequent changes in our leadership. In carefully making a list of twenty preachers who would be generally accepted as the leading pastors of this generation in the United States, Dean Charles R. Brown of the Yale Divinity School found that all had served in their parishes twenty years or more, and had grown increasingly useful and influential in the community. Not all the responsibility, of course, lies with the meeting. On his part the leader must have the "staying qualities" of ability, character and capacity for continuing development. There ought to be less turnover at the end of the "church year."

St. Paul on Sectarianism

By Elbert Russell

THE Apostolic Church had to deal in some form with practically all the fundamental problems of Christian history and experience. Paul dealt with the germ of sectarianism as it manifested itself in the churches of Galatia and Corinth. In one case the divisive force was due to Jewish customs and prejudices carried over into the Christian fellowship; in the other, to problems of leadership in the founding and growth of the Christian communities.

Not until after Paul's Gentile mission developed, did the question of the relation of Jew and Gentile in the Church become acute. After the first missionary journey of Paul and Barnabas, certain representatives of the Judean church insisted that the Gentile converts must become Jewish proselytes in order to be saved. When this was refused it threatened to divide the followers into two groups—Jewish Christians and Gentile Christians. A split was averted by a series of conferences with the leaders in Jerusalem during which it was agreed according to the accounts in Gal. 2 and Acts 15: (1) that faith in Christ was all that was necessary for salvation, and therefore for membership in the Christian community; (2) that the Jewish Christians would continue to observe the Mosaic law (Acts 15: 21; 21: 20-24); (3) that the Gentile Christians in churches where there were Jewish members should abstain from practices repugnant to Jewish feelings (Acts 15: 20, 21); (4) that the Gentile Christian leaders should include the Judean Jewish churches in the circle of Christian philanthropy (Gal. 2: 10; Rom. 15: 25-27). This concordat recognized differences of practice, since the unity of the Church consisted solely in a common saving faith in Christ and in the bonds of Christian love.

Judaism continued, however, to be a divisive force. Strict Jews would not eat with Gentiles. In the worship of the Church the Lord's Supper which was a real social meal (I Cor. 11: 19-22, 34) grew to be one of the most important expressions of Christian unity and fellowship and raised the issue whether Christian Jews and Gentiles could eat together. At Antioch the spirit of Christian unity and brotherhood in Christ had overcome Jewish prejudices so that Jew and Gentile did eat together. But when representatives of the Jerusalem church came to Antioch they revived the Jewish prejudices and divided the church in its worship. Paul sensed at once the real issue. In effect it compelled the Gentile Christians to conform to Jewish practices that were confessedly nonessential to Christian discipleship as the price of participation in their central symbol of communion with Christ and with one anohter (Gal. 2). Paul saw clearly that if Moses could separate in their very communion those who had a common faith in Christ, then Moses was greater than Christ—then Moses and not Christ had their supreme loyalty. They were indeed severed from Christ and their common faith in him nullified (Gal. 5: 2-5).

The divisive influences of Judaistic prejudices asserted themselves again in the churches of Galatia. Paul had taught that faith in Christ alone guaranteed that the believer would be justified at the Judgment and admitted to the kingdom of Christ. The so-called Judaizers who followed Paul and troubled his converts granted this, but insisted that in the interval between the acceptance of Christ as Lord (Rom. 10:14), and the formal justification at the Last Judgment, the believer must live by the law. This was the issue raised in Galatia: did faith in Jesus provide a standard of right living or must the Christian go back to the Jewish law for a rule of life? (Gal. 3: 1-3; 4: 1-8; 5: 1-25). Paul insisted that faith brings the believer into a vital spiritual relationship with Christ which

guarantees a new life of moral freedom since his life is directed by the Spirit of Christ. To turn back and try to live by and under the law, therefore, is to abandon Jesus as the source of the complete salvation of men from sin unto a righteous life (Gal. 2: 14-17). It would exalt Moses above Christ (Gal. 5: 3, 5) if the law could give a higher life than faith in Christ. To receive circumcision was to fall away from Christ. He got Peter to acknowledge his error and the essential unity of the Church remained simply in the fact that all were believers in Christ, and so members one of another.

It was in Corinth that the divisive influence of divergent leadership made itself felt most decisively in Paul's churches. Apollos had charmed a section of the Corinthian church by his eloquence and philosophical treatment of the gospel. Beside him Paul seemed rude in speech, weak in bodily presence and under-developed in thought. He did not "speak wisdom" as did Apollos. A second section of this church wished to cling to the primitive testimony of the original twelve Apostles—the ones to whom Jesus had imparted his gospel; and especially to Peter whom Jesus had made their leader. A third group seems to have preferred the Judaistic type of Christianity; they claimed simply to follow Jesus as the Christ. There were many, however,—probably a majority—who remained loyal to Paul and his gospel of faith in Jesus as the crucified Christ.

These rivalries threatened to divide the Church. To this situation Paul addressed the first four chapters of First Corinthians when he learned of it through the members of Chloe's household. One feels his horror at the idea of a divided Church. It was unthinkable that any other personality should be able to divide those who are united by a common faith in Christ. "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" Paul and Apollos (not to mention others, 4: 6) had no claim upon them except as ministers through whom they were led to believe in Christ. Paul had planted the church, Apollos had watered, but God had made it grow. There could be no other foundation but Christ. Each built on that foundation "as the Lord gave to him." The first sin of sectarianism to Paul is that it makes some other leader greater than Christ in the Church; that it makes some other leader's personality or method or interpretation of more importance in the fellowship and work of the Church than the fact of personal faith in Christ.

A second wrong of sectarianism to Paul was that it robs the believer of part of the riches of Christian truth and of the fruits of Christian experience and cooperation. The character of each great leader embodies some trait of Christ. Each has grasped and emphasized some facet of truth—perhaps previously neglected or ignored—or has explored possibilities of Christian experience beyond others. To separate from the fellowship of such either in work or worship is to rob one's own self, and offer Christ and the Church less than one's full possibilities of service. "For all things belong to you—Paul, Apollos, Cephas"—Luther, Calvin, Knox, Fox, Wesley—"the world, life, death, the present, the future—all are yours, since you belong to Christ and Christ to God."

The Church of Christ is heir to the whole truth as it is in Christ Jesus and all the riches of experience, which the sects hold and treasure. It can come into its inheritance only as a united Church. To refuse such unity in worship and work is to put the ministers in the place of the One ministered to (Gal. 4: 5) and to impoverish the Church.

Such a unity is, however, the very antithesis of uniformity. The Church needs the divergent contributions of all leaders and types. The common life of faith in Christ, like the biological unity of a species or genus, can only develop in an infinite variety, of adaptation and expression in individual and group life. To make a modern application, churches taking part in the Ecumenical Movement recognized this by implication when they came together at Stockholm and Oxford as followers of Jesus, devoted to the work of the Kingdom, and at Lausanne and Edinburgh simply on the basis of their acceptance of Christ as "God and Saviour." At Edinburgh this was made explicit in the great "Affirmation of Unity" which asserts:

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died, and rose again to bring us to the Father, and Who through the Holy spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel."

This is truly the Pauline principle. The next paragraphs represent truly his attitude also. He did his best to prevent the divisions which they confess and would join in the prayer for the restoration of Christian unity.

"Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity."

In the Beginning

By A. J. Weaver

ENCAMPED in the heart of the beautiful Cascade Mountains of Washington, so far from railway and highway that it required a two-day hike with pack mules to reach our camp, I started one lovely morning to explore the rugged summit of the main range. Following the ridge of one of the many laterals leading up to the main range, and having reached an altitude of about six thousand feet, I paused for breath and to take in the grandeur about me. Sitting down upon a lovely floral carpet of Alpine heather—the last fringe of plant life below the retreating snow—and looking back toward the east, rugged crags gave way to rounded mountains of billowing green that faded at last into the blue distance. At my left a field of snow sloped downward to the brink of a deep canyon, which, starting from the main ridge, dropped out of sight until it spread out several thousand feet below into a beautiful mountain meadow on the edge of which, like two white stars, gleamed the tents of our camp; to my right, the rocks were cleft into a deep black gorge that far below opened into a mirror-like lake.

As I turned again toward the summit, I was amazed to see a mighty Niagara of white fog pouring over the summit into the depths of the canyon like a great waterfall—but silent as death. When at last I reached the summit, I looked out upon a vast ocean of clouds, whose great billows were rolling against the rock wall at my feet, in constant motion, but absolute silence; then I caught my breath in awe, for out there at my left and apparently floating on that ocean of clouds stood Mount Rainier—Tacoma of the Red man—towering over fourteen thousand feet above sea level, its vast fields of snow and glaciers of blue-green ice glittering

in the sunlight; the whole backed by mighty ramparts of blue-black rocks, stupendous in its size and magnificence, facing the impressiveness of such silent splendor.

I was surprised to hear my own voice saying: "In the beginning God created the heavens and the earth." And I was quoting that scripture with a depth of reverence that I had never felt before, and something of the depth of meaning which Moses had given it on Mount Sinai dawned upon me. God planned, or God thought out the heavens and the earth, is its real meaning. This thought is made clear at the close of the creation story: "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made"; or again, "And every plant of the field before it was in the earth, and every herb of the field before it grew." Just as that beautiful twenty-third Psalm was first thought out in the mind of a shepherd lad, who then wrote it, so that it became the vehicle through which we can catch the vision and heart-beat of the Psalmist, so God had a vision of a world of beauty and fruitfulness with man as its master. God planned it and made it and pronounced it good.

He then made man in his own image and breathed into him the breath of his own life, and man became a living soul able to see and understand the thoughts of his Father. God then said: "It is very good," and commanded man to subdue the earth and have dominion over the works of God's hands. Then God rested from his creative work and left it in man's hands to be completed. Such was God's plan in the beginning. Had man continued to be a friend and companion of God, he would now have been a conqueror of nature instead of a brute seeking to conquer his fellow man. I know of nothing on earth that will make a man feel his own insignificance like facing nature in a scene like that I then faced, that great mountain range up which I had toiled for hours only to have it dwarfed into insignificance by the tremendous proportions of that volcanic pile which had been thrust up amidst thundering flames and groaning earth tremors in the day that God was giving form to his plans. I was reverently humbled, just as I suppose David was when he contemplated the heavens, the work of God's hands and cried out: "What is man that thou art mindful of him?" But when he thought upon man and God's plans for him, he said: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor, thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet."

Man's spiritual fall came when he was led to doubt God's love and care for him, and a restored faith in that love is the only way back to his Father's side. Christ's prayer on Calvary, "Father forgive them for they know not what they do," is the proof that man cannot go beyond God's love and care. He may brutalize and destroy himself, but God still sees the vision of happy, triumphant man, just as a true mother still clings to the love of her baby boy, though he has disgraced her and broken her heart. So as I contemplated God's greatness as revealed in the majesty of his works, and then realized his love as revealed in Christ on Calvary, I was lifted up, not in foolish pride, but in the joy of being able to look up to him and say, "My Father and my God," and to be privileged to be a co-worker with him.

Every plantsman knows that he can take any one of the hundreds of lovely wild flowers that I saw that day and by intelligent selection and cross hybridization add to its beauty of color, form, size, and fragrance indefinitely, just as a hungry man in Europe had taken a scrawny tree of the prunis family and cultivated it for its seed kernel and developed the sweet almonds; while in Persia they developed its leathery pulp into the luscious peach; and the Oriental with his love of the beautiful gave us the lovely flowering peaches and almonds. All of these forms are just as capable of farther improvement as they were in the beginning, for God's plans are indefinite and his rewards unlimited.

The true worship of God is not merely in bowing in humility and adoration, but in becoming a co-laborer with him in making the world a brighter, happier place for man to live in. He that adds new fruitfulness to the field, the orchard, or garden is leaving a legacy to the future. The man that helps to subdue the earth by harnessing the powers that God used in building that mighty mountain is lifting burdens from the backs of human toilers and weary beasts, thus bringing the glad tidings to every creature.

Some years later I passed over this same lofty mountain range, not toiling for hours, but sitting in a luxurious railway coach, viewing with delight the beauty of lofty mountains and the white cascading stream below while that same stream was turning great turbines and singing generators so that the motorman at the controls had only to pull levers and press pedals to lift that train of heavy-laden coaches up, up seven thousand feet to the summit, and coast it gently down the other side in safety. A triumph of science? Yes; but more correctly, a triumph of faith, for science triumphs only when it has faith in man's ability to accomplish the task. Every step of human progress in things material, as well as spiritual, has been by faith. Faith built that railway and harnessed that stream. Faith built the telescope and revealed a universe of unnumbered worlds. Then hope looks out and grasps the meaning of Christ's words to his discouraged disciples, sorrowing because he was going away without fulfilling their dreams of a temporal kingdom on earth. "Let not your heart be troubled . . . in my father's abiding place there are many dwelling places. . . . I go to prepare a place for you, that where I am there ye may be also." If life here is too short for you to complete the things that your heart longs to accomplish, you can have eternity and worlds without end in which to complete it. This world will not last always; it is only the beginning of God's plans for his children, and the love that has never failed here is eternal.

Roseville, California.

Passing Menace

Slums of the great cities,
Breeders of crime, strongholds of disease,
Crushers of hope, blighters of the wholesome desires of youth,
Your doom has been pronounced!
The sound of the hammer is ringing now in the land,
For busy workmen are tearing you out by the roots.
Neat modern homes are rising where grimy walls have been.
Children will see green grass, perhaps for the first time,
And the miracle of budding trees.
Families will be released from tyrannical landlords
Who care only for dollars.
No longer will they droop in the shadows,
For new hope, new inspiration, new achievement, will be theirs,
The laborer will rise to his rightful place among men,
And at last he and his stunted children will begin to live.
America will deliver her underprivileged people
And erase forever your scars and blighting stigma . . .
Slums of the great cities!

LUCILE CHANDLER.

Minneapolis, Minnesota.

Save American Rural Life!

By Gilbert Bowles

As its context shows, this article was started last year when Gilbert and Minnie Bowles were on their way back to Japan, being completed some time later. While deeply interested, the Service Committee has had no leading in this important matter. Whether or not the immediate suggestion is feasible as the proper method, all will agree that the concern is timely and valid and should have the attention of Friends.

IF I were today making choice of a life work, with my present knowledge of the world, it would take a very strong sense of call to match the appeal of the crisis in present day American rural life. This strong feeling may be mine because I was brought up on a farm and remained in close touch with rural life until I went to Japan. This farm experience has given me a basis of comparison, and an abiding and vital interest which has been increased by each of the five furlough periods, though most of the furlough time has been spent in cities.

What is the meaning of vacant house after vacant house in some Kansas counties which a few decades ago were among the best in the State? What is the meaning of the fact that in one of the very best sections of Iowa, (admittedly one of the first, if not the first agricultural State in the Union) so many farms have been sold under mortgage that one single insurance company now has its own special manager for farms taken over by mortgage in four contiguous counties alone?

But more urgent are these queries: What is the meaning of courageous spirits breaking in the bodies of intelligent, hard-working men and women who have toiled for years, many of them on productive farms now slipping from under their aging feet, and that in Friends communities which have nurtured some of the well known Friendly leaders of the present day? These and many other questions which come to mind lead to the next: Is there no way to prevent the transformation of the honest, virile, hopeful, independent American farming class into the age-old peasant class, tillers of land belonging to other people? The man with the hoe has many present day brothers, running tractors and harvester combines on American farms.

These and kindred questions have led to this very inadequate presentation of a subject which is deserving of the best thought of all Friends. The calls to world service, combined with the continuous interpretation of the Christian message at home and abroad, ought not to prevent Friends from cooperative consideration of rural tragedies eating at their own vitals.

The idea of a Rural Life Section in the American Friends Service Committee has come to me again and again within the past year, as we have mingled with Friends from Coast to Coast, always seeking to understand their problems and the resources available for solutions. Even though the idea was immature, as I talked it over with a few well informed Friends, I felt the more clearly that in this field there is a need which is not being met by existing agencies. At first my concern was only to make the suggestion, or to raise the question for further consideration by others. Later, however, I was definitely encouraged to place this concern before a larger circle, through the columns of Friendly periodicals. I consented to think the matter over. In these quiet days of ocean travel (September, 1938), before taking up the tasks awaiting us in Japan, I feel it right to put some of my thoughts in writing, leaving to others the decision as to publicity. In any case, the Service Committee will not give serious consideration to the formation of a Rural Life Section unless the idea be supported by some Friends thoroughly conversant with rural problems.

It may seem presumptuous for one who has been out of the United States most of the time for the past thirty-seven years to make suggestions about the organization or work of Friends in America. But perhaps one year of spiritual identification with American Friends, with an attempt at impartial observation of local and regional conditions and trends may have opened the door into the Friendly Forum.

I share to the full the widespread interest in the work of the Service Committee's Sections on Foreign and Home Service, Peace and the Social Order, and I have been much encouraged by coming into close touch with the spirit and activities of the developing Friends Fellowship Council. Each one of these lines of work has developed naturally, out of a clearly recognized need, plus the belief that the Friends Service Committee could coordinate the potential interests and resources of Friends for helping to meet that specific need. My conviction that the experience of the Society through the Service Committee should in some way be applied toward the solution of urgent rural life problems now facing American Friends has grown out of the following considerations:

1. There is urgency in the recognition that American rural life, over widespread areas, is now passing through a crisis period which will have a lasting influencne upon the very nature and structure of our national life.

2. Friends in America, whether judged by historical connections and influences, by the large proportion of rural members and meetings, or by their identification with the perils and hopes of present-day American farm life, are bound by Christian duty and by the nature of their spiritual mission to a careful consideration of their joint responsibilities toward their own rural problems.

3. While separate Yearly Meetings and the Five Years Meeting *do* concern themselves with the ever present rural church situation, the Service Committee seems best adapted to bring to bear upon our rural problems the actual experience and the latent resources (not primarily material) of the whole Society of Friends, with the invaluable power of enlisting for great causes the experience and resources of other individuals and agencies.

4. Even with the limited and casual opportunities of the past year, I have discovered rich and widely distributed Friendly resources of experience and personnel which are not being economically utilized by the Society in this great task.

Some of these resources are: (1) Rural life specialists in state educational institutions, equipped with technical and historical knowledge intimately related to present day problems, and deeply interested in the Society of Friends (2) Teachers and agricultural research workers whose growing insights and convictions ought to be utilized and fostered for related Friendly tasks; (3) Young Friends engaged in graduate studies in agriculture, forestry and related subjects, who might be brought into some kind of Friendly fellowship for mutual encouragement and help in finding creative rural life tasks; (4) Friends engaged in country, state and national agricultural and forestry service, including specialists who do field work in soil surveys and soil conservation, some of

whom have already indicated their willingness to assist Friends' rural institutes or projects.

No one would suggest that our Friends colleges from Ohio westward should attempt duplication of what is being so well done by state institutions specializing in agriculture. But do the Friends colleges not possess the spirit, the genius and the geographical setting for greater concentration upon concrete rural life projects? Some of these projects might point the way for more graduates of our Friends colleges to give themselves to new pioneer rural life tasks, greater perhaps than their grandfathers and grandmothers faced in their day.

Utilization of this Friendly resource is not dependent upon the Service Committee or any other outside agency, but even here cooperation may be helpful.

If this brief appeal to American Friends leads to further thought and to some effort to meet the evident need, it will have achieved something. Although I have encouraged the formation of a Rural Life Section in the Friends Service Committee, further thought and discussion may discover some better way of accomplishing the desired object. If a Rural Life Section be formed, it may seem best for it to be cared for by the Committee's Mid-West Office in Chicago, or it may be located in Richmond, Indiana, in connection with the Offices of the Five Years Meeting, the Secretary of whose Executive Committee is also an Associate Secretary of the American Friends Service Committee. Whatever form such a movement might ultimately take, I believe the deep spiritual concern, the invaluable experience and influence of the whole Society of Friends, with the resources potentially available, ought to be organized and focused upon the rural life crisis period now before American Friends.

If Friends wait until they attain unity as to *how* the rural life problems are to be solved, of course nothing can be achieved. And if they await the outcome of nation-wide experiments now under way, invaluable time will be wasted. Small beginnings can be made, following guidance, appealing to responsive persons for support, and building upon cumulative experience. In these ways and in these ways only, have the well established Sections of the Service Committee developed.

The Gospel in Terms of Today

By Walter S. Berry

As the references indicate, this article was prepared many months ago, and was inspired in part at least by editorial comments made in "The American Friend" toward the close of last year. Circumstances have delayed its publication, but the article is just as appropriate, and possibly as provocative now, as when written.

IN THE same mail delivery I received the October 13, 1938, issue of THE AMERICAN FRIEND and a note asking if I would take the meeting the following Sunday. Quite naturally I sat down to read the paper just at hand. The second editorial, "The Church Today in Competition," struck me as a topic that needs careful consideration.

Every one would probably agree with the statement: "Time was in the memory of many of us when the church held almost unchallenged sway in our respective communities; especially on Sunday when there was little to detract from the religious services. It is altogether different today." It must be stated that people still go to the things they consider the most important. Why have religious services lost their "unchallenged sway" over the lives of so many people today? We must determine the causes if we expect to bring about a permanent cure. The sources of contamination must be removed. This is the first problem to be investigated.

The second statement of vital importance in the editorial is: "In planning for the year's work, let us overhaul and appraise present practices, daring to initiate new methods for meeting 'new occasions.'" This statement will probably put many earnest religious people on the defensive. They will be so determined that religion, as they see it, must not be questioned that they will close their minds to the validity of any arguments as to causes for present-day ineffective practices and suggestions for practices that should be more effective.

It may therefore be well to state as clearly as possible the conclusions that all carefully conducted attempts to "overhaul and appraise present practices" have arrived at. These are:

1. There is nothing wrong with the religion of Jesus Christ. His teachings as to our relation to God and philosophy of life still stand as the best philosophy of the fullest life possible for man.

2. There is nothing wrong with the people of today. They are searching for the fullest life possible for man just as earnestly as the people of any time have ever searched. They may not be looking in the right places or in the right direction but this is due to the lack of proper guidance and not to any deterioration in the people themselves.

3. It is agreed that the teachings of Christ are presented in terms of conditions and knowledge of yesteryear and therefore the people of today do not see their vital import in present-day situations. The scientific discoveries have increased at a very rapid rate and the religious interpretations of the meanings of these discoveries have lagged far behind. When the scientific thinking of men develops more rapidly than their religious interpretation or outlook, religion becomes disrupted. Religion must keep pace with the development of the knowledge of men. This it has not done in many instances.

These conclusions were put forth by practically every book referred to in this study of the problem presented. It may be well to cite a specific instance of religious interpretation of scientific thinking lagging behind the proper outlook. In a contributed article on page 429 of the October 13th issue of THE AMERICAN FRIEND is the statement:

"This age of science has confused many ways in which men formerly sought and found God. Beliefs, and rituals based upon beliefs, that were adequate when men knew little of the universe are not worthy of the new heights to which mankind has climbed in knowledge and the better use he has learned to make of his mind. The failure will belong to the Church unless she takes the lead in blazing new trails to God."

It is the first sentence of this quotation to which we call attention. The men who are looked to as the leaders in religious thought, the ministers, have allowed "this age of Science" to confuse many ways in which men formerly sought and found God. A scientist in writing of "Christianity Today" says: "What is highest in spirit is also deepest in nature. To relate man to that which is highest in spirit one needs to know what is deepest in nature. Science is the most powerful ally of religious leaders versed in its laws."

On page 247 of the book, "The Mak-

ing of the Sermon," by T. Harwood Pattison, D.D., sent me by the Study Course Committee of Indiana Yearly Meeting, is the following:

"There is no longer any excuse for a preacher's ignorance of science, and we trust that the day has forever passed in which a man with any pretense to intelligence will attack from his pulpit what is now recognized as one of the foremost allies of our Christian religion. As for the man who rushes into a controversy for which he has neither natural aptitude nor acquired equipment, it may be sufficient to advise him to lay to heart the advice 'not to raise the devil unless you can lay him.'

"No lawyer would dare to venture into court to argue on a question involving a poisonous drug or a mechanical invention so ill informed on the technicalities of his subject as is many a preacher when he rises in his pulpit to demolish what he ignorantly brands as 'science.'"

This book was copyrighted in 1898, yet within the past year I have heard two sermons on the theme that when science and religion disagree your faith must be so firm that it can not be shaken. Yes, many of the ways in which men formerly found God have been confused by religious people who talked fervently against "science." It is not so much a matter of the Church "blazing new trails to God" as in clearing out the rubbish that has been heaped on the old trails.

Let us consider now the first part of the second suggestion in the editorial: "In planning for the year's work, let us overhaul and appraise present practices." In this it may be well to state our conclusion at the outset in order to allay any fears that might flare up at the bare suggestion of criticising religious matters. As a text, may we take Matthew 5: 17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." In order to get Christ's thought as to how the law can be extended in order that it can better fulfil the will of God, let us read on through the following:

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, go thy way; first be reconciled to thy brother, and then come and offer thy gift."

In this passage Christ states the teachings of "them of old time" and then teaches that not only this law must be fulfilled but a higher extension of the law must also be fulfilled. Our problem is not to destroy but to understand the teachings of old and to extend them to higher, nobler interpretations in terms of our increased knowledge of the laws of the universe in order that they may be better fulfilled.

In order that we may understand religious practices it would seem well to see how they took shape. There are three statements that need to be kept in mind as we make our study:

1. Every system of thought and practice is formulated with some reference to the ideas and interests dominant or widely cherished in the society at the time of its formulation.

2. Once created and systematized, any program of thought and practice takes on professional and institutional stereotypes, and tends to outlast even profound changes in the society in which it assumed its original shape.

3. Any restatement of thought and practice, which is rooted in reality, must take into account the objectives of those thoughts and practices and make adjustments to cope with the major changes wrought in society since the last general reckoning.

The religion of the Jews was an expression, a formulation of the ideas and interests dominant or widely cherished at that time. It was formulated into doctrines and practices that soon took on institutional stereotypes. Religion of the Old Testament was to learn the law and obey it. It was an authoritative system and the chief virtue was obedience. Religion was an external institution.

Christ taught that the altar of God is in the soul of each individual. The spirit of his teaching is best expressed as a supreme concern for human values. Ethics and religion are inseparably connected. The highest morality springs out of new relationship with God. Fellowship with God depends on right conduct. Men discover the tasks which need to be done, then these tasks are viewed as part of their duty to God.

For the first four hundred years the teachings of Christ were formulated into the New Testament and practices were developed to weave these thoughts into the lives of the people of that time. Very few were able to read. Printing had not yet been developed. In order to carry the Gospel to all people it had to be copied by writing. Then those who would carry the word had to be trained to build these into the ideas that were then dominant and widely cherished. This naturally took on the institutional form known as the Catholic Church. Religion reverted to the external, authoritative system and the chief virtue was obedience to its laws.

Martin Luther, a Catholic priest, felt that the religion of Christ was not being fulfilled, and made a protest against the institutional religion of the Catholic Church. Printing had then been developed so that copies of the Bible were more widely available.

George Fox was one of the seers produced by this movement. He restated the objectives of Christ in terms of the ideas and interests dominant and widely cherished in the society in which he lived. He reaffirmed that the throne of God is in the soul of each individual, and denounced the practices that were taken as constituting religion. Each individual must read the word of God, commune with God, and worship in spirit and in truth.

The teachings of Fox were formulated into the institution known as the Religious Society of Friends, which in turn, has taken on definite institutional stereotypes. The fact that it was perfect and complete for the time in which it was formulated is not questioned. It is the idea that it is forever fixed that needs consideration. Has not the time come when the interpretation of the teachings of Christ in terms of ideas and interests dominant and widely cherished today is vital to their fulfillment? Such a restatement in terms of the ideas cherished today would carry these teachings higher, and better fulfil the objectives of Christ. "Ye have heard that it was said of old time—But I say unto you." Is it not time for us to take the teachings of "old time" and carry them on further just as Christ did, and just as George Fox did? "I am not come to destroy, but to fulfil."

Cincinnati, Ohio.

A PRAYER

We would not ask for wealth or fame,
But give us love to all we meet;
Not praise and glory of a name,
But gratitude, to make life sweet.
We dare not claim to know the way
That leads us on thru life and love,
Thru smiles and sorrows, day by day,
O give us guidance from above.
Strengthen our hearts, dear God, we pray,
With faith to do our daily task
In confidence and love to-day,
From hour to hour — is all we ask.

ELEANOR VEJAR.

Portland, Oregon.

Impressions of Spain

By John F. Reich

TRAVELLING through Spain, an American Quaker is welcomed as a trusted friend. His path is made easy by unexpected courtesies. Wherever he stops, eager strangers come forward to make the visit memorable and, in surprising ways, opportunities are given to speak of deeper concerns and to interpret the spiritual basis of Quaker service. Conversations then grow warm and intimate. There is a quick response in Spain to the mystical overtones of Quaker faith that echo the language of Spanish saints and fit the Spanish mind.

With such an opening for the Quaker message, there could be no happier outcome of our child-feeding in Spain than to see develop a flow of Friendly visitors and, among Friends who stay at home, a closer understanding of this fascinating land.

I visited Spain this Summer for more than three weeks and travelled its length and breadth. We sat in humble homes and noted the pride and dignity that enobles the poorest Spaniard. Neither rags nor hunger shake his poise or lessen his hospitality. We stood in palaces and gasped that such magnificence could exist in a land so poverty-stricken. We knelt in cathedrals and felt the soul of Spain break through the ancient ritual. Despite what was tawdry, hollow or debased, we sensed the presence of God and the beauty of holiness.

Crossing the Spanish border at Irun was for me a homecoming. Through three years of war my heart and mind had been deep in Spain and her needs. Now standing on Spanish soil I could see and hear all that I had visioned through the reports of others. I could look into the faces of men and women and read their sadness and anxiety. I could speak to Spanish children who had eaten Quaker food and greet Spanish associates in our work, well known to me through letters. I could see the ruin of cities and the neglect of fields that are the heritage of war.

Little events are often more forceful in revealing a people's mind. The day we entered Spain a boy came running to greet the Quaker truck. He clasped us around the shoulder with a Spanish show of affection—though strangers we were his friends. English Friends in Barcelona had fed him when he was a refugee "on the other side." He proudly displayed his suit, a parting gift, and thanked us for food we had sent his mother. In San Sebastian, a worried looking woman hesitated on the curb before she spoke. "Were we *los Amigos Cuaqueros?* Perhaps we knew her child—somewhere in France—lost in the flight of refugees? Surely we could find her and bring her back?"

Wherever we went, people would speak of their personal griefs and needs. Our notebooks soon filled with messages and requests touching many deep tragedies. It was humbling to feel this dependence on Friends and know how small was our scope and power. Yet it was heartening to be of some little service and we gladly accepted these trusts. They took us into little homes and out-of-the-way villages. In Bilbao we sought a woman whose child was in England. (She was away at the prison with food for her husband, arrested on an unknown charge.) In Segovia and Madrid we asked for the Jewish wife of an exile from Spain. Battle lines had separated them since 1936, a few months after their marriage. In Madrid we had the concern of a baby entrusted to Quaker care by a mother committed to prison. We carried funds to families living without means and news of relatives of broken families.

Widespread imprisonment of suspected "Reds" cast a pall wherever we went in Spain. It affected everyone, regardless of political affiliation. No one knew how many prisoners there were in the crowded, unsanitary jails. Fantastic estimates, amounting to as many as one million, were quoted by Nationalists as readily as by Republicans. The Franquist demand is that every person in Spain must prove himself innocent of "red" complicity. This process of "purification" is slow and painful and is deplored by many loyal supporters of the Nationalist regime. Yet it is a process carried forward relentlessly with the belief that only thus can Communism be rooted out and a new and enduring state be established.

Protesting these conditions to a distinguished Nationalist, we were given this reply: "The number of prisoners is a personal grief to me and to many in the Government. If it is in my power I shall do all I can to see justice done without needless suffering. Many true Spaniards join with me in pressing for generous treatment. If we press too violently we may lose what influence we exercise and thus set back the hope of reconciliation." No one talking with this man can doubt his integrity or high purpose. We met other leaders like him in Franco Spain whom we were glad to count as friends.

Spain is largely a land of naked mountains and rock-strewn plains. It is an austere land, beautiful in its ruggedness. Grey-green barrens are lit with purple sunsets as strange as a Maxfield Parrish painting. Gnarled and twisted trees speak of the struggle to exist and goats and sheep range hungrily for wisps of grass. Only where the Atlantic rains fall or where ancient irrigation systems bring water to the fields, is the country truly fertile. Generally speaking, the crops we saw growing made a poor showing for the labor expended on them.

Touring north from Gibraltar, we saw the reapers mowing the wheat fields with scythes, and the gleaners, in the manner of Ruth, gathered up the last straws. Threshing was everywhere a simple process of animals trampling out the sheaves and men and women tossing the straw with forks to free the grain and chaff. Even by Spanish standards, the harvest this year is not one of the best and will be far inadequate to feed the hungry people this winter. Confirming this judgment, the head of the Auxilio Social, through which we furnish our supplies to the Spanish children, has sent the following appeal:

"Although the coming harvest is not bad, it has unfortunately not come up to expectations. Actually, as far as the wheat is concerned, we are in the same situation as when you left, that is to say, unable to draw the slightest percentage of animal fodder from the wheat, every bit of which is converted into bread.

"As bread is the basis and essence of our feeding, wheat is necessarily an absolutely essential commodity and of the utmost need in our work. It is for this reason that I take the liberty of urging you, whose outstanding help during the cruel war we have been through is universally known, to consider the means of collecting more wheat. This would be a material source of securing National brotherhood."

Food shortage this winter will be very bad if food cannot be imported. We visited feeding centers for children in practically every city in Spain and, over and over again, heard the same story: "We are feeding as many as we can afford, but we are turning away more than we feed."

This was particularly the case in the former Republican provinces along the Mediterranean. The Auxilio Social is said to be feeding 800,000 children daily, but should be caring for at least 2,000,-

000. The tragedy is that even this relief work must be reduced by at least one-third. It has been costing the Auxilio Social between three and four million dollars a month—a figure far beyond its means.

The Auxilio Social, as we saw it at work, seems to be facing its problems honestly. It is frankly political in that it represents the Phalangist or Fascist Party and from that point of view it is open to criticism. But we were convinced that its policy is to feed the children impartially. In fact, it seeks out children of the "Reds" in an effort to re-educate them to Nationalist ideas.

On my farewell visit to the Auxilio Social headquarters, we discussed in full the Nationalist relief program and its limitations. Perhaps this quotation from our conversation best reflects the spirit of the organization through which our gifts of food are distributed.

"When we started to feed children," the Secretary said, "there was much opposition to spending Nationalist money on vanquished Republicans. That hostility is now overcome. We have created in Spain an atmosphere of tolerance at least toward the children. What we are doing is in the interest of the National brotherhood. It is fair to say that 80 per cent to 90 per cent of our funds are spent in the distressed areas that were formerly Republican Spain."

Much has been said about the seizure of our food immediately following the end of the war. By the time I was in Spain, every effort was being made to make the fullest restitution. Already more than one-third of our food has been handed back by the military. Agreements have been made for food from Army stores to be turned over to Quaker representatives who, in turn, consign them to Auxilio Social for civilian relief.

It was a thrill to stand on the docks of Bilbao and see the *Navemar* discharge our last cargo of 6500 tons of American wheat. In New York, machinery had taken a few hours to load what a swarm of men and women would need three weeks to move by hand. In the Madrid *Almacen* it was a sight to behold Quaker food piled high to the ceilings. Since the war ended Spain has received more than one million dollars' worth of food through Quaker channels and the International Commission.

Eleven workers remain in Spain, representing English and American Friends, the Church of the Brethren and the Mennonite Church. Their task is to help the repatriation of children whose parents seek our aid. Probably there are 80,000 children scattered outside of Spain of whom 10,000 are orphans or separated from their parents. At the same time, acting for the International Commission, the workers check the distribution of food sent to the Auxilio Social.

But more important than these practical services to Spain, is the workers' spirit of friendliness and good will. Too many Spanish faces shone with joy in meeting us to mistake the fact that our message is understood. In Barcelona, Alfred and Norma Jacob and their children have opened their home as a Quaker Center. Here may be the beginning of a spiritual service that may have a lasting impression on Spain and the Society of Friends.

To visit all these Friends and friends of Friends, one must travel several thousand miles in Spain. Food is poor and accommodations are often inconvenient. Yet it was with regret that I headed north toward the border of France. There are many glories in Spain and not the least of them is the character of its people.

FROM WILLIS HOTCHKISS IN CENTRAL AFRICA

After spending some time in this country, Willis R. Hotchkiss and wife returned at the end of 1938 to Africa. Arriving at Capetown, they drove their Chevrolet northward through Central Africa into Kenya Colony, in which he pioneered as a missionary so many years ago. The following extracts from a recent letter written by him are taken from *The Evangelical Friend.*

"This is a hard letter to write, for no sooner have we reached our destination than it becomes necessary to advise you that we must return home immediately. Soon after our landing at Capetown, Mrs. Hotchkiss was stricken with a strange malady which has defied the most careful medical examination. For ten days she was in a nursing home in Johannesburg under observation of one of the best physicians in that large city. He eventually called in a specialist. After exhaustive tests, including five X-rays, both declared themselves baffled. I wanted to turn back then, but she bravely insisted upon our going forward for she was as eager as I to reach our Kenya destination. During the nearly 3,000 mile journey from Johannesburg, which covered a lower altitude, for the most part, she suffered less, though the never-ceasing pain was kept under control only by the constant use of aspirin. Since our arrival in Kenya, however, the higher altitude has accentuated her trouble. We have therefore reluctantly arranged to sail from Mombasa July 26th, arriving in New York September 6th, by *S. S. President Garfield* of the Dollar Line.

"Our disappointment is intensified by the heart-warming welcome which we have received here. Missionaries and natives alike have vied with each other in the expressions of love. . . .

"There is not time to tell you in detail of that remarkable drive by the 'Great North Road' through the heart of the Dark Continent. The road with the sonorous name very often degenerated into two very inconspicuous tracks with high grass between and higher grass on either side which met above the car. For days on end we never saw a village or, in fact, anything but the encircling forest which shut us in on every side, for long stretches, sometimes as much as 160 miles, there was no chance to get gas, and we paid as much as $1.08 a gallon, this latter being the highest price in the world.

"In the heart of this inhospitable region, in which is now Northern Rhodesia, we came to a little break in the forest, where dwelt a big game hunter who kept a little rest-house for passing travelers. Near his place a trail led off at right angles some eighty-odd miles to old Chitambo where Livingstone died on his knees and where his black porters buried his heart and prepared his body for that epic journey of nine months duration to the coast.

"We told Mr. Mills of our desire to visit the spot, and he immediately exclaimed, 'I'll go with you.' Getting his rifle, we set out a little before noon. It took us until well after dark to do the hundred and sixty-odd miles, and we had a new appreciation of the tremendous difficulties Livingtone faced in blazing a trail through this impenetrable wilderness. Twice we had to chop away trees that had been thrown down by passing elephants, and as the trees in question were swarming with vicious black ants which make their nests in trees, the chopping was done staccato fashion—a few whacks with the axe followed by a dash to neutral ground, then back for a few more whacks. However, we got through eventually. Our emotions as we stood beside the concrete cross, overgrown with weeds in the midst of the encircling forest, were indescribable. When Livingstone was here there was a village, but now the mission station for this area is many miles distant. We would have visited the Mission, where the Moffats still carry on, but Mrs. Hotchkiss' condition forbade any digression save this imperative one."

Kericho, Kenya Colony.

"Victories are to be won by the inherent power of light and truth and love, and if they cannot be won that way, then they are not to be won at all."—RUFUS M. JONES.

A War Heroine in China

By Janet Miller

I HAD just reached the hills for my summer holiday when news was conveyed to me of Japanese hostilities in the neighborhood of our Inland Mission station. One city of a quarter of a million people had been completely destroyed within fifty miles of us; thousands of inoffensive people had been murdered.

Hurrying to the scene, I found that the terrible scourge had left acute famine in its wake; the marauding army had seized all the food in the neighborhood, leaving the people to starve. Appalling scenes followed; the crippling and maiming of helpless Chinese, their terror and despair, the stream of peasants flowing into the city, were heart-breaking concomitants of the hurried dressing of wounds in the hospital clinic, consultations about amputations and a mad rush of work in the wards. The whole district was seething.

A few days later heavy firing was heard and we became aware that hostilities were descending upon us from the air. War clouds enveloped the whole province. Southern troops were coming north and northern troops were advancing south; soldiers were billeted in the city awaiting an encounter.

Every day brought from the North large numbers of wounded soldiers for the dressing of wounds; villages were raided and food confiscated: soldiers, soldiers everywhere and harrowing tales of cruelty and relentless brigandage.

The wounded from the raided districts as well as those from the battlefields were brought to us. Those whom we could not admit to hospital were seen in the clinic and their wounds dressed: many had been wounded for days without receiving medical attention. There they were, crowds of them, famished and filthy with their blood-stained garments sticking to their wounds. It is impossible to describe the sense of horror which weighed upon us during those terrible days. The pressure of work in the hospital became heavier and heavier.

Under the stress of these circumstances it was thought that the members of the hospital staff were in danger; an order for evacuation reached us. But nothing could have been more impossible than to close the hospital under the existing state of affairs; so we awaited developments against orders, hoping matters would improve. In the meantime aeroplanes buzzed, cannon boomed and we heard the roar of machine guns and rifles. Never did we cross the hospital compound but masses of humanity thronged us, begging for food.

The most valiant spirit in the hospital during those dark days was a young English nurse. Her beauty, enhanced by her white uniform, leaves in my mind a vision of one of the loveliest women I ever saw. Her face, very white, looking like marble, told what her eyes tried to conceal; the horror she was suffering in that pestilential atmosphere. Still, sustained by an almost superhuman courage, she spoke to each patient some word that was buoyant, beautiful and encouraging in itself. Her will was a rock. As if the whole of China had a claim upon her, hers was a love that never failed. Love and tenderness reached their highest fulfillment when she had expended them upon some suffering creature; service was the Alpha and Omega of life to her.

It had been a week of terrible strain and no relief was in sight. A badly wounded woman, very dirty and sick, lay on the bare ground in the hospital compound. Such a picture of suffering I have rarely seen. Unable to bear the sight of her misery, Nurse Arline attended her wounds with her own hands. No one remembered the incident until a few days later when the woman and several other patients in the hospital developed typhus fever. Even then she felt no apprehension. Her slight figure, shadowy in its ethereal fragility, was seen going everywhere — resourceful, efficient and self-reliant. For many days the big guns had been booming; she thought it was the incessant noise that made her head ache. Sorely pressed with work and weariness, a headache was to be expected; so she went about her work, meeting everybody with a smile, always patient and kind. Her serenity had a tender, an indescribably beautiful element in it; and this was the attitude in which she met an attack of typhus fever.

No one knew that she was ill until she fainted in the corridor of the hospital. She was instantly surrounded by affectionate attention; we felt hopeful of her recovery. We dared to believe that rest from the pursuance of her arduous labors was what she needed, until the distinctive rash of typhus developed. After that no doubt remained of the diagnosis and of the ultimate outcome.

Everything that could be done to make her last hours endurable was done for her, but the flash of the big guns continued to light up her room and their booming to prevent her repose.

During her last conscious hour she said to me: "Have courage, little doctor, The fighting will soon be over, and you will go on furlough." An expression of radiance came over her face. "Your holiday will be in America," she added, "but I am going on the most beautiful furlough any weary heart can know."

There was peace in the sick room after that, for Nurse Arline was too ill to be conscious of the firing of the big guns, and finally on one sweet summer morning, she passed from out of the weeks of toil, during which she had poured out herself for others, in to the great calm.

Such dying is not death; her body lay inanimate in a casket but her spirit had gone on furlough beyond the stars. The most pathetic tribute to the sacrificial service that she had rendered was seen in an accumulation of un-opened letters—precious home letters—which she had not found time to read. The day after she was buried, the fighting ceased and we were told the district was in the hands of the Japanese.

IMPORTANT ANNIVERSARY TO BE OBSERVED

In recognition of the two hundred and fifty years of organized educational work among Friends in the Philadelphia region, a meeting will be held on October 20 to commemorate the anniversary and to draw to the attention of Friends generally their continuing responsibilities and opportunities in the field of education. The two Friends' schools in Philadelphia which were founded in 1689 (Friends Select School and William Penn Charter School) have already separately marked the occasion, but it has been felt that a wider circle of Friends should be invited to participate in a celebration during the present year. It is expected that an afternoon meeting, followed by a supper and an evening meeting, will be held at the Arch Street Meetinghouse.

Speakers for the occasion are being invited with a view to the recognition both of the historic significance of the anniversary and of the problems which Friends face in planning for the future. Announcements will be made in due course and every effort will be made to enlist the interest of Friends in the region, so that the meetings may be thoroughly representative of the important place in Friendly activities occupied by the schools and colleges founded and directed by Friends.

A representative committee, of which Jonathan M. Steere is chairman, is in charge of the plans, composed of representatives of the two schools already mentioned and of the Friends Council on Education.

HAROLD E. B. SPEIGHT,
Chairman,
Friends Council on Education.

SUCCESSFUL LIVING

By EDGAR DEWITT JONES

RED ROSES OR WHITE LILIES?

Mary of Bethany broke her flask of costly perfume and poured the liquid sweetness over the head of Jesus, so that it dripped over his body to his feet. And the room was as fragrant as the breezes which flow from off an apple orchard in blossom time. It was a lovely deed, and done at an appropriate moment. But there were critics present.

Mary's gift was as red, red roses given to Jesus when he could enjoy them most. Moreover, it was the roses of Bethany that helped him to bear the thorns of Jerusalem that were so soon to pierce his flesh. To the critics who said, "Why this waste?" he said, "Verily I say unto you wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

Joseph of Arimathea, merchant prince of Jerusalem, was a secret disciple of the Nazarene. For some reason, during the lifetime of Jesus, Joseph could not bring himself to come out in the open and hail him as Master, friend, and elder brother. But when Jesus had died upon the cross, Joseph emerged and boldly begged of Pilate the dead body of Jesus, and gave it beautiful and costly burial. His ministry was necessary and is not to be belittled. But compared with Mary's gift, while Jesus was alive, it suffers. It was as white, white lilies over against red, red roses.

It seems to be a human weakness to withhold our sympathy until too late. So often we are minded to heap a profusion of blossoms on the altar of postponed kindnesses. Quite unconsciously we minimize the fact of life and magnify the fact of death. Jesus reversed this order. Life was big with possibilities. He used it grandly for the common good. Death was but an incident, an episode, over which he was victorious.

PRIVATE ENEMY NUMBER ONE

It is a wise human being who early learns that the problem of problems is himself. Many never discover it; others find it out too late. It is not the enemy without that matters most; it is the one within.

Every human being is a battleground for the struggle between his higher and lower self. "I feel two natures within me rise" is graven on that piece of statuary where two powerful nude figures are engaged in a terrific combat.

Private Enemy Number One is your lower self seeking to get the upper hand of your better self. What are you going to do about it?

It is the part of wisdom to get acquainted with this enemy within, learn his strong points as well as his weak ones. "Know thyself" is ancient advice but never out of date. Self knowledge is basic. Whence came we? Are we accidents in a backwater? Are we creatures of chance? Are we bits of star dust gone wrong? Are we animals and nothing more? Or, are we sons and daughters of God in the making?

Most of us are better acquainted with others than with ourselves. A noted psychologist took a mixed company of husbands and wives and asked the husbands to answer a questionnaire as to the queerness of their wives. The response was enthusiastic.

Then he asked the wives to fill out a questionnaire about the queerness of their husbands, which they proceeded to do with alacrity. Next, he asked each person to fill out a questionnaire about his or her own queerness, and scarcely anybody filled out a blank. Why? They simply hadn't thought about their own queerness; thinking about the peculiarity of others had taken all their time.

Once a man concedes that his greatest problem is himself and he means to do something about it, he is on his way to the better life. And just here religion comes in. Not only as a powerful incentive to right living but as a unifier of the discordant elements within him.

For a fragment of one of the frankest autobiographies ever written by a struggling soul, read what St. Paul says in Romans the seventh chapter, fourteenth to twenty-fifth verses; but do not stop there, go on into the eighth chapter for the secret of his victory.

THE CROWDED WAYS

If I could walk in the crowded ways,
I'd witness for Thee there;
Where men know sin and want and woe,
Bitterness and despair —

If Thou woulds't lead to a larger field,
I'd love and serve Thee so,
Why must I stay in this tiny place?
Wilt Thou not bid me go?

Then He said, "Where the lost and weary are
I need each soul sincere,
But thou hast walked in the crowded ways,
Was thy witness firm and clear?

"Where there was sin and sorrowing
Dids't always do thy share?
Lo, thou art where I would have thee be.
Witness for Me there!"

LAURA OLIPHANT.

THAT "LATE LARK SINGING"

Ponder this exquisite phrase of the poet Henley. Religion has put a song in the hearts of men. The ancient Jew sang unto the Lord a new song, and his songs forever glorify the Book of Psalms. The early Christians, though often persecuted, outsang their contemporaries. On the bleak New England shores, the fathers sang amidst the storm, "and the dim aisles of the forest rang with the anthem of the free." O singer, sing on, sing unto the Lord a new song.

"In my heart some late lark singing." What a haunting sentence! An early lark singing in these hearts of ours is the natural order. We expect children to sing. Youth is the time for song. Something is always singing in the heart of a normal boy or girl.

But a "late lark" singing in one's heart is surely an accomplishment of faith. Whether the "second seventy" be sad and songless, depends so largely upon one's sense of the Eternal, and the conscious comradeship of the Spirit. If spring is to come on forever, the horizons of the soul must be endlessly expanded.

Since Dr. Walter B. Pitkin's "Life Begins at Forty" appeared in 1932, there have come off the press Dr. Lillian J. Martin's "Salvaging Old Age"; Johnson Brigham's "The Youth of Old Age"; Professor E. E. Ferris' "Who Says Old?"; the Rev. Charles Courtney's "On Growing Old Gracefully"; and Lyman E. Powell's "The Second Seventy." The list is eloquent, the subject arresting.

It is reported that there is in Oklahoma a School for Maturates, which admits no pupil under seventy and is said to have an enrollment of over nine hundred. The oldest "girl" in this school is 102 and the oldest "boy" 106, and both of these pupils work in the garden every day. Now, this school should have a college yell, and I suggest something like this,

Boom! Boom! Boom! We are Century Plants
About to bloom, bloom, bloom!

"In my heart some late lark singing." If late larks sing within us, it must be because we possess something else beside mental and physical vigor, soul stuff let us call it. "Sunset and evening star" is somber with tragedy if there be no sensing of the Pilot. And, when "the tide turns again home," there should follow "no sadness of farewell," no "moaning of the bar" experience.

YOUNG FRIENDS CONFER ON PUGET SOUND

By Gertrude Shinn

Out where the tall pines grow
Out where the waters are calmer
Out where the skies are bluer
Out where the mountains are grander—
This is where Puget Sound Young Friends retreat.

The 1939 gathering was like other conferences; and yet it was different. It brought us into intimate relationship with one another's problems.

As we sat on seats of logs around the campfire by the beach for vesper service at twilight; as we looked out on still waters of the sound; as we felt with a sense of awe the grandeur of lofty Mt. Baker to our left and of the grand Olympic range of mountains to our right—surely it seemed that the Presence was in our midst.

A *Young* Friends Conference was this? Yes; and the ages ranged from the tiny child of less than eight months to that nice lady who some years ago passed her 80th year mark.

There were parents present with only one child, and the family who brought their five children. There was the newly married pair on their honeymoon trip, and the other couple who have lived together for nearly forty-five years. There were engaged couples in bright anticipation, and college lads and lassies whose thoughts were on other things. There were younger boys and girls whose vacation days are not with thoughts of school. There was the woman who came from the city of Brotherly Love, and that one from the Lone Star State. There was the quaint little lady from New Zealand. Frederick and Cora Elkington, from England, included Quaker Cove to interpret American Quakerism and were present for our inspiration. Vancouver, B. C., and Victoria, B. C. sent their quota of delegates and with Everett, Olympia and Seattle freely mixed in study groups or around a common table at meal times.

Beloved friends of Newberg, Oregon, as Levi T. Pennington and co-worker, Chase Conover, from Pacific College, furnished a meaty part of the program while they led us along the path of practical religion. Assisting in this was our Secretary of Friends Center, Beatrice Shipley.

The theme of the conference was "Service," which developed a sense of personal responsibility throughout discussion periods. The Juniors were adequately provided for through leadership of Alice Dyer and Vera York as their handiwork was coordinated with a spiritual application.

Saturday evening marked a climax when points of contesting teams of recreation groups were added up, and the cup was awarded and peanuts distributed. The well plotted play with actors using genuine English accent and illustrating an intended moral amused and interested the audience.

A very serious and thought-provoking hour was devoted to the question, "What must our young Friends do in times of conscription?" Chosen for this topic were three men giving from their personal experience during the World War: one as a participant, one as an accepter of alternative service, and the third as an absolutist. The speach which followed summed up what was understood to mean that when young Friends are faced with a like situation they must be prepared to handle their problem as each is given the light to see it.

The Sunday morning hour for worship was augmented by members from the immediate community who gathered to know more aboout these Friends who come to camp each year in their midst.

Evelyn Welch was very largely responsible in planning for this successful conference, and was again chosen as chairman to promote the gathering to be held in 1940.

NOTABLES TO BE AT NORTH SANDWICH HOMECOMING

We shall have a combination of a homecoming and historical anniversary all-day gathering on Sunday, August 27, at the North Sandwich meetinghouse near Tamworth, New Hampshire. Thomas R. Kelley of Haverford College will be the preacher at the morning meeting at 10:30, with probable participation by others. There will be a basket lunch at noon followed by a two o'clock meeting.

Mr. John Hoag, whose forebears were among the early settlers more than a century ago, will read a historical sketch of the meeting, which will be printed by the Sandwich Historical Society.

Dr. John H. Findley of the New York *Times*, whose summer home is here, will give an address of interest out of his rich experience.

Mr. Albert Boyden, a Boston lawyer, another summer resident, will give some human interest stories of former members of the meeting. He too is of the great Hoag family, at one time constituting a large portion of the meeting, which in pre-Civil War time, had a membership of some seven hundred members.

We wish all Friends and friends to come together on that day for a rich time of fellowship as well as to renew our appreciation of the stalwart men and women who were exponents of a virile Quakerism as well as hardy New Englanders who developed great farms in these rugged and stony hills of the White Mountains.

Friends planning a visit to New England might well have this in mind in their itinerary.

Earle J. Harold.

Tamworth, New Hampshire.

QUAKER POET'S PICTURES SHOWN AT HAVERHILL

Through the courtesy of Donald K. Campbell, Librarian of the Haverhill, Massachusetts, Public Library, we are able to offer the following newspaper account of an exhibition of pictures on display in the old home town of Whittier. Writes Mr. Campbell: "The increasing interest in Whittier and his poems brings to this section of New England hundreds of tourists during the summer months, and it was partly with this in mind, that the present exhibit was arranged."

Forty pictures which show the poet John Greenleaf Whittier in as many periods of his life, form the summer gallery exhibition at the public library, arranged particularly for Whittier fans among the thousands of vacationists who visit Whittierland during the summer. These range from a copy of the earliest likeness, a profile miniature painted by J. E. Porter about 1829, to photographs taken the year of his death in 1892.

They show him from the time when as a handsome, eager young man of 22 he first entered the journalistic field, down through the earlier and middle years of his writing life when his anti-slavery crusading years both sharpened and deepened the ascetic strength of his face, and include the post-Civil War group which show him as we most often see him with the full white beard. Mark Twain once criticized man's ever present desire to smile when he had his picture taken. Whittier evidently was not of this company for none of his many pictures show him smiling. Possibly the poet was just another one of those people who don't like to have their pictures taken, since there is evidence that Whittier was a witty gentleman who loved fun and was always awake to the humorous side of things. It was sometime after 1863 that Whittier acquired the full beard which we are accustomed to associate with him.

The original of the earliest likeness, the miniature by Porter, is in the Whittier home in Amesbury. The one in the Haverhill exhibition is a lithograph by John Collins. The second oldest likeness is from a painting made about 1833 by Deacon Robert Peckham, an itinerant painter who was in Haverhill on a visit with his brother. Whittier sat for the portrait by Baes Otis in 1838 in Philadelphia. The engraving made from a painting in 1846 by Albert Gallatin Hoit, first president of the Boston Art Club, is said to be the first engraved likeness of the poet and was used as the frontispiece in his poems published by Mussey of Boston in 1849.

An engraving taken from a photograph of Whittier at the age of forty-five, by Southworth & Hawes, of Boston, was used as a frontispiece in the first edi-

tion of "Snowbound." It is the first likeness of Whittier to show him with side whiskers.

When Whittier was about 50 he wrote in a letter to James T. Fields who was then about to publish the so-called "blue and gold" edition of his poems: "I send an ambrotype just taken in this village, which my friends think an excellent likeness, barring a slight grip of the mouth, giving it a little twist by way of variety. Never mind that; twists are natural to men of one idea. The ambrotype process gives the hair and complexion a blanched look, whereas my hair is black and but sprinkled with gray sufficiently to give me the external sign of wisdom." The picture in the present show is an engraving by Schoff and was used as the frontispiece to volume one of the "blue and gold" edition.

There is a reproduction of a crayon drawing made by Charles A. Barry in 1859 when Whittier was about 52 years old. An interesting comment on this drawing in the *Atlantic* in 1859 said: "It is an exceedingly interesting drawing, and one by which those who love the poet are willing to have him seen by the future. It must remain as the only and sufficient record of Whittier's personnel."

The ambrotype taken by F. E. Clarkson, of Amesbury in 1862 or 1863, of which the library shows a photograph, was considered by Whittier to be the best taken up to that time. Among the later likenesses is a wood engraving by Timothy Cole of a drawing of the poet made by Wyatt Eaton at Oak Knoll, in Danvers, Massachusetts in the summer of 1878. In the *Century Magazine* for October, 1902, is an interesting article relating Eaton's experiences while doing this work.

One of the best known photographs, by Notman Photographic Co. in 1880 shows Whittier seated, with his arms resting on a table. It is in this photograph that he seems to come nearer to a smile than in any of his other known pictures.

Interspersed among the photographs are several paintings of the Whittier birthplace; a chromolithograph of the homestead published by Prang in 1868 or 1869 from a painting by Thomas Hill, the well-known artist; and a lithograph published in 1853 by Edwin P. Hill, a merchant of Haverhill, who was active in the same political circles with Whittier.

Here also is a lithograph of the Barefoot Boy drawn by Leopold Grozelier and printed by Bufford in 1860. Whittier's poem, "The Barefoot Boy," made its appearance in the January, 1855, number of *The Little Pilgrim*, a magazine for children, and immediately "caught on." It became so popular that the artists took it up and a variety of prints were sold by the different commercial art establishments at that time to meet the demand.

In the library's permanent collection are the Harrison Plummer portrait of Whittier painted in 1885, and the marble bust done by Preston Powers, said to be an exceedingly fine likeness of the poet.

This exhibition will continue through September 18th.

MEETING IN THE SPIRIT IN OLD ALAMANCE

The Friends of Western Quarterly Meeting, North Carolina, met on July 22 at Spring Meetinghouse in Alamance County. Gathering for a worship period at 11 a. m., the spirit of the Master seemed to come upon the group with the singing of the old hymns. After a period of waiting in vocal and silent prayer, Ben H. Millikan read from the scriptures and spoke with much feeling on the duties of the present-day Quaker and what God expects of us. Short messages and testimonies were also given by Victor Murchison, J. Waldo Woody, Virgil Pike, Tommy Andrews, York Teague and Callie Braxton. Truly a spiritual feast was enjoyed and the meeting adjourned feeling deeply the admonition from Virgil Pike's words from Jude 24, "Keep yourselves in the love of God."

A bountiful lunch was provided by the ladies of Spring Meeting and spread on a table in the grove.

In the afternoon business session, fifty-six representatives were called and forty-eight answered. The spiritual reports of the meetings showed growth during the past year. Edwards Hill reported a recent revival with many conversions. Several mentioned the power of their mid-week prayer meetings. Graham has had sixty-nine conversions during the year, many being at the regular Sunday morning meeting for worship.

In speaking of the Young Friends activities in the Quarter, Victor Murchison told of two pageants given, one of which was presented again at Yearly Meeting. "Family Worship" is to be the theme of the next Young Friends conference.

THE KING OF GLORY

Lift up your gates, all ye nations,
And the King of Glory will come in.
Who is this King of Glory?
The Lord of "Love and Mercy,"
He is the King of Glory.

Love and mercy, through the nations,
Traveling hand in hand each day,
Helping, healing, lifting, loving,
Oh what joy, along the way!
Call all nations, to the banner,
Peace and plenty beckons you—
Peace and plenty, love fulfilling,
Ever joyous, ever true.

Love and mercy, calling, calling,
Calling all the wide, wide world.
Preaching, teaching, ever reaching,
Peaceful banners, never furled.
Call all nations, to the banner,
Peace and plenty beckons you,
Peace and plenty, love fulfilling
Ever joyous, ever true.

IDA KIRBY RIDGWAY.

Tonganoxie, Kansas.

AT OSKALOOSA QUARTERLY MEETING

Oskaloosa Quarterly Meeting was held at New Sharon, Iowa, August 5, 1939, with a large representation present from the various monthly meeting.

Florence N. Hanson of the College Avenue Meeting, led the devotional period, presenting the thought of the majesty of God as revealed in Nature, in his power, his protection, his gifts, his knowledge, his forgiveness, and in grace and love manifest in Jesus Christ.

Herbert Huffman, Jr., pastor of College Avenue, continued the worship service with a challenging message from Acts 4:29: "Enable thy servants, Oh Lord, to proclaim thy message with fearless courage." He stated that there are indications of a revival of religion and that people are beginning to see that there is no hope for the world aside from a return to God and to the application of the principles of Jesus Christ in our dealings with each other.

At the regular morning session, Anna Spann, pastor of Albia Monthly Meeting, spoke from the text I Tim. 6:12: "Fight the good fight of faith," and stressed the present day need for faith in God. Particular points of Friends belief were explained and doctrines presented in a clear and impressive way, their spiritual application being helpful to all.

Many interesting reports were presented at the business meeting from various monthly meeting. All meetings showed a growth in Christian experience and a deepening of spiritual life, reporting a gain in membership.

Sara Bell Sams was appointed Young People's Superintendent, and Samuel Jackson Evangelistic Superintendent for the coming year.

President Edwin McGrew gave a brief account of their recent trip to California and spoke encouragingly of the prospects for William Penn College this year.

The Junior Quarterly gave an interesting report of its work which is under the supervision of Jessie Earhart and Mildred McDowell.

The ladies of the New Sharon Meeting served a most delicious chicken dinner in the new shelter house in the city park a few blocks from the church.

QUAKERDOM · AT · LARGE

Printers' mistakes—and editors'—are sometimes too good to be true. Recently a patron of Friends Book and Supply House sent for a copy of Warder Clyde Allee's book, "The Social Life of Animals." On opening up the volume he found that several pages had been inserted from a book on etiquette!

* * * *

According to correspondence from London to Religious News Service, English Quakers have sent over 300 Christian refugees from Central Europe to various parts of the world during the past six months. The cost of transport and settlement was paid partly by the Christian Council for Refugees and partly out of the Quakers' Shilling Emigration Fund.

* * * *

Mary Mendenhall, who was graduated from Guilford College, North Carolina, in 1913, and who received her Ph.D. from Yale University in 1934, has recently been appointed to the position of Dean of Women at San Diego State College. She and her uncle and aunt, Elihu Clarkson and Alice White Mendenhall, are living at 4747 College Avenue, San Diego, California.

* * * *

In the August number of the magazine, *Religion, a Digest*, appears Elbert Russell's article, "Toward Christian Unity," taken from THE AMERICAN FRIEND. Immediately following is Stanley Hamilton's contribution, "Let's Streamline the Underground Railroad," credited to *Friends Intelligencer*, which had also appeared in THE AMERICAN FRIEND. Quaker periodicals seem to have a high batting average in making the pages of the religious journals of the country.

* * * *

A press release from Amsterdam reporting on the first World Conference of Christian Youth which closed in that city August 2, said that there were 220 separate religious groups represented, "ranging all the way from Russian Orthodox (in exile) to the Society of Friends." It is something to be recognized as being either hot or cold—either as one thing or something entirely different again. One of those present representing the swing of the pendulum to the left was Emmett Stegall, a Richmond, Indiana, young Friend.

* * * *

David Holden, who was married in June to Margaret Harold, has recently won considerable distinction in musical composition. At the Harvard University Commencement this year he was awarded first prize among all Harvard graduates competing, and received similar recognition from the Julliard School of Music in New York. In a nation-wide contest of American composers, regardless of age and experience, he placed fourth. Both he and Margaret will be on the Faculty of the Boston Conservatory of Music this coming year. After October 1, their address will be 32 The Fenway, Boston, Massachusetts.

* * * *

Corona Rayle Cook writes of the decided success of the Northfield Missionary Conference held in July at which there were 682 registered attenders. Eleven girls occupied Camp Friendly under the leadership of Alberta W. Millward. Women Friends serving on the Interdenominational Committee in addition to Corona Cook are Mary Morrison of Madison, New Jersey, Mabel Googins Bailey of West Hartford, Connecticut, and Henrietta C. Carey of Brooklyn, New York. Lindley J. and Corona Cook of Portland, Maine, are now spending a few weeks with their mothers in Spiceland, Indiana.

* * * *

Recent callers at the Friends Central Offices were Elisabeth Morrison of East Lansing, Michigan, and her brother, Louis Morrison and his wife, Mary, of Madison, New Jersey. They were returning from Bloomingdale, Indiana, where with appropriate services they had interred the ashes of their father, Edwin Morrison. President William C. Dennis of Earlham College and Professor Laurence Hadley of Purdue University participated in the services. Elisabeth Morrison continues in her father's footsteps as a member of the Physics Department on the Faculty of Michigan State Agricultural College.

* * * *

Peter Scott and wife Richenda Payne Scott of Wales, accompanied by Homer L. and Edna W. Morris, have recently made a tour of various government rehabilitation projects in the East and South and of two or three summer work camps maintained under the auspices of the American Friends Service Committee. They were in Richmond on Sunday, August 6, and in the evening spoke to a group of Friends in the community house of West Richmond Meeting, explaining and interpreting the rehabilitation work at Bryn Mawr in Wales with which Peter Scott has been identified for nearly twelve years. It was gratifying and inspiring to see and hear these Friends of whom we have long heard and read. Richenda Scott is a sister of Janet Payne Whitney of Westtown, Pennsylvania.

* * * *

Joseph R. Silver, who for the past several years has been Executive Secretary of the Philadelphia Young Friends Movement, is returning the middle of this month to his home State of Oregon, having accepted an appointment as field officer on the staff of the Oregon State Board of Parole. *Friends Intelligencer*, whose editor, Sue C. Yerkes, has been an office neighbor, says that Joseph and Mildred Silver have given very valuable assistance in helping to work out the program of the Young Friends Movement and will be missed in Philadelphia Quakerdom.

* * * *

We were rejoiced the other day by a call made by an old Pacific College friend and fellow alumnus, George T. Tolson, Professor of Church History in Pacific School of Religion at Berkeley, California. He and his wife and son and daughter were returning from a trip abroad, having spent six months touring Central Europe and England in their own car. They were thus enabled to see the countryside and byways as well as the highways and centers of the countries visited and to get into closer touch with the common people. Aside from actual hostilities, they found the air so full of tension and strife that to all intents and purposes war is already being waged. The danger of the situation lies chiefly in the fact that the dictators, Hitler in particular, find themselves in a difficult and precarious situation in which anything can happen. The Tolsons returned with an increased appreciation of the solidity and poise of the English people.

* * * *

It was California Day at the Friends Central Offices last week. On the day following the Tolson visit came Edwin R. Hadley and wife Winnifred Hadley of Los Angeles, Edwin R. and the Editor also dating their friendship from Pacific College days. He is head of the Chemistry Department in the Venice High School, in which Winnifred Hadley also teaches Chemistry. They had made an extensive automobile trip in the East, on which they had specialized in attending Friends meetings, making Friendly

contacts and calling at Friends schools and observing Friends Service activities, particularly as relating to refugee work. One thing that impressed them very favorably was the increasing evidence of interest and participation on the part of young Friends. Perhaps the high spot of these contacts, literally and figuratively, was their presence one Sunday afternoon at the Friends meeting on the fifteenth floor of Dr. Harry Emerson Fosdick's church on Riverside Drive, where they got to meet Dr. Fosdick who was present and spoke most inspiringly. He belongs to the Wider Quaker Fellowship and takes an active interest in the Friends group there.

* * * *

In an article, "Sixty Years After," in *Friends Quarterly Examiner* for July, the late Joseph Rowntree of England is portrayed as an exemplar of the true Quaker in action. As to his contribution to his country, we quote: "It is historically true to say that Joseph Rowntree's social labours have entered into the texture of the central and local governance of England and into the life blood, aspiration and character of the people. In industrial betterment, in housing, in educational work, and in the cause of Temperance, he appears to have left behind a greater personal sum total of value than other individual private citizens of his time. For he was a truly constructive statesman, and though he neither sought nor accepted political honours he became a national asset. . . . One thing is sure, Joseph Rowntree's public work as a Master Builder in the Commonwealth was the outward expression of his interpretation of the Quaker Faith. His Quakerism became an unostentatious devotion to great causes and an abounding service to his fellow men."

* * * *

"From a Wayfarer's Log" is the subject of an engrossing paper of reminiscence which appears in the summer issue of the English journal, *Friends Quarterly Examiner*. It is by J. W. Harvey Theobald, well known to many American Friends, who recently retired after more than thirty years of service as Secretary of the Friends Temperance Union in England. We quote the following to show how his family background and home atmosphere early "bent the twig": "Why was it, the query often arose, that even in those early days there was a distinct aversion to alcohol? It happened that the home was formerly a Posting House, a large and rather imposing building referred to by Dickens and other writers, with rambling back premises opening on to a stable yard, wherein at times some travelling circus, to our joy, would house its elephants and camels. But—there was a tavern next door, whence frequently the pentrating odour of 'brewing day' was nauseating—and the not infrequent output of drunken humanity made a profound impression. And as in those days there was little of that abounding provision for entertainment, both open air and indoors, which now so early makes the rising generation of today blasé with pleasure, or more truly, excitement, the Temperance fete in the summer and the visit of some widely heralded orator in the winter, became an event of magnitude. My father, who was a convinced abstainer and for many years a strong supporter and Treasurer of the local Temperance Society, often entertained visiting Friends and others."

This Is Our Treat!

SOME books are to be borrowed and read—others should be owned and read. One of these latter, one of the truly remarkable books of recent months, is—

WE DIDN'T ASK UTOPIA

A Quaker Family in Soviet Russia

By Harry and Rebecca Timbres

Recommended by the Book-of-the-Month Club and widely acclaimed by reviewers, it is hailed as one of the most intimate, most illuminating pictures yet presented of a great people in travail of progress. It is not propaganda—it is a flesh and blood story, given in daily journal form. A deeply moving story it is from beginning to end—"and there a cross is hung."

This Is Our Offer

Through arrangements made with Prentice-Hall, Inc., the publishers, we are able to make this offer:

Regular price of "We Didn't Ask Utopia"...$2.50
Subscription price of The American Friend.. 1.50

$4.00

All subscribers may have both for.....$3.00

It makes no difference when your subscription expires. Send us a check for three dollars: we will mail you this fascinating volume and extend your subscription ONE YEAR. This offer is open of course to new subscribers. Tell your non-subscribing friends! Address

THE AMERICAN FRIEND
RICHMOND, INDIANA

NEWS OF OUR MEETINGS

Covering a period of ten weeks, the membership of Xenia, Ohio, Meeting was divided into ten groups, each having a leadership group of six and each to look after the spiritual interests of its own group and to have charge of one Sunday evening service and one prayer meeting. There was a fine spirit of cooperation in the plan which developed much interest and new leadership. . . . On July 19, the class of Junior High School girls taught by DeElla L. Newlin, enjoyed a conducted tour of points of interest in Dayton, including the National Cash Register Company, the Mc-

Call Publishing Company, White's Bakery, Dayton Art Institute and WHIO Broadcasting Station.

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The thirty-fifth anniversary of the organization of the New Burlington and Caesar's Creek Missionary Society (in Wilmington Yearly Meeting) was celebrated June 28 at the New Burlington Ohio, church. United in purpose, the women have worked together for the advancement of the Kingdom. A devotional period was conducted by the retiring president, Nannie Hawkins, who has served faithfully for fifteen years. Following a reading and music by the young women of the Society, Rev. and Mrs. John Lacy, of the Waynesville M. E. Church, spoke of their twelve years of service in Korea. Guests were present from the Springfield meeting and from the local M. E. church.

* * * *

Bloomingdale Quarterly Meeting, of Western Yearly Meeting, was held in Bloomingdale, Indiana, August 4 and 5. The Young People's session was held on Friday evening with Russell E. Rees, pastor of Union Street Meeting in Kokomo, as the speaker. He gave an inspiring message. Also, on Saturday forenoon, he brought a stimulating discourse from the theme, "Possess your Possessions." In the Meeting on Ministry and Oversight, Vernard Cox pastor of Benson Chapel and Providence spoke in a very helpful way. Following the picnic lunch at noon, the business of the Quarterly Meeting was transacted.

* * * *

Eliezer Partington and his wife, Flora Partington, and their younger children made a vacation motor trip to visit relatives in Ohio, then driving on to New York City to spend a little time with Paul Partington and family, and to see something of the Fair. En route home they learned of the death of Flora Partington's mother, Esther Hobson, at Damascus, Ohio, which greatly saddened their vacation. After attending the funeral, on August 4, they returned to Bloomingdale, Indiana, where the congregation gladly welcomed them home. During the pastor's absence, Sibyl J. Haworth and Joe Hobson, Jr., took charge of the Sabbath morning services. On August 6, Russell Carter, who with his family was here, spending part of his vacation from Haskell Indian Institute, Lawrence Kansas, gave a stirring message to our congregation.

ENTERTAINMENT NOTICE

Those who plan to attend Western Yearly Meeting and wish to make reservations for entertainment should write Alice Hampton, Shaw Street, Plainfield, Indiana, Chairman of the Hospitality Committee.

PITY THE POOR EDITOR DURING DOG DAYS!

Since he isn't taking a vacation, the Editor's nerves are perhaps a little raspy. Local meeting reporters may soothe him considerably by observing these admonitions:

First and foremost, address all material for publication to the *Editor*. Letters which merely say AMERICAN FRIEND go to the business office. We are about to despair about this, but are making one more try.

Please don't speak of Friends as Mr. or Mrs. So and So. We want first names of women as well as of men Friends. This is certainly in keeping with Quaker principles.

If you want to make our blue pencil fairly jump into action, let "Rev." or "guest speaker" creep into your report! We are just that way.

If possible, prepare your own news notes instead of inflicting clippings of newspaper reports upon us.

Do give us the news while it is news. If you include items months old they will probably prove to be among the dead and the missing.

Make your reports as concise as within you lies, avoiding unimportant details.

Finally, address your communications to the Editor—and we do mean you!

ORDER OF MERIT GIVEN DANIEL OLIVER

On July 9, an interesting and important ceremony was held at the Daniel and Emily Oliver Orphanages, at Ras-El-Metn, Syria. The fifty years of Daniel Oliver's service, dedicated to the good of all classes of Syria, was recognized by the Government at a luncheon, at which were present Governors, Cabinet Ministers and their wives, and representatives of the religious, social, cultural and economic institutions of the country. The British Consul-General and the Commander-in-Chief of the Lebanese military forces were also in attendance.

The Minister for Education, Rukis Bey, as representative of the President of the Republic, was the chief speaker, and expressed the appreciation of the Government and of all classes of Syrians for the great contribution made by Daniel and Emily Oliver to their people; and amid great applause, pinned to Daniel Oliver's coat the gold medal of the First Class of the Order of Merit. This ceremony was followed by other speeches: one from the Governor of Beyrouth, and another from a young man who represented the young people of the Lebanon. He made a great oration, and confined his remarks to the great leadership of the Olivers, and the opportunity which they had provided for the youth of the country.

All Friends will be interested in hearing of this occasion, and in sharing with the Olivers this recognition of Friends' work in the Near East. This occasion indicates the great confidence that the Government and the people of Syria have in the Olivers, and of their approval of the Olivers' efforts for the young people of the Lebanon, and for peace, understanding and good will in the Near East.

Once again the Society of Friends has been recognized in its efforts to promote the true way of life.

B. HUBERT COOPER.

Philadelphia, Pa.

REMINISCENSES ASKED

I shall be very grateful if persons who were acquainted with the late Dr. Inazo and Mary P. E. Nitobe, will write to me reminiscenses which indicate the character and activities of the Nitobes. From a collection of such material, it is possible that at some time a biographical sketch might be prepared.

J. PASSMORE ELKINTON.

121 S. Third Street Philadelphia, Pa.

WILSON H. COX

Wilson H. Cox, the eldest son of John and Mahala Morris Cox, was born near Coloma, Indiana, November 26, 1853, and died at his home in Strathmore, California, July 18, 1939.

A part of his early education was received at Bloomingdale Academy, with Barnabas C. Hobbs as instructor. He attended Earlham College for two years and completed in 1880 the course of study for teacher training at Indiana Normal School. After teaching three years, he married Lucy C. White of New Castle, Indiana, after which they taught at Lawrence, Kansas, and other places, spending fifteen years in the Indian School Service, first in Albuquerque, New Mexico, then in Oklahoma and later in South Dakota. At the call of California Yearly Meeting they went to the Mission field in Alaska, where he served as Superintendent, and his wife taught in the Government schools and served as helper in the Mission work.

After four years of service in Alaska, Wilson Cox's health necessitated their return to California. They lived in Long Beach a few years and then went to Strathmore, where they made their home for twenty-two years. Here they entered heartily into all phases of church work.

Surviving are his wife, a sister, one brother and two half-brothers.

SITUATION WANTED

Hostess, housekeeper; home, institution. College woman, practical; fifteen years' experience. Address R. D., THE AMERICAN FRIEND, Richmond, Indiana.

BIRTHS

HARDIN—At Joplin, Missouri, August 3, 1939, to George and Helen Hardin of Wyandotte, Oklahoma, a daughter, Sarah Caroline.

WHITE—At Greensboro, North Carolina, July 30, 1939, to Rufus and Katrine S. White, a daughter, Donna Helen.

ENGAGEMENTS

KINDEL - NEWLIN — DeElla Leonard Newlin of Xenia, Ohio, announces the engagement of her daughter Helen to Ersal Winton Kindel, both graduates of Park College, Parkville, Missouri. Helen Newlin has taught at Selma, Ohio, High School during the past three years while Ersal Kindel has been on the faculty of Park College during that time. He will spend the coming year at the University of Minnesota completing work for a master's degree.

MARRIAGES

FIELDS-STANTON—At Mooresville, Indiana, July 29, 1939, Myrtle H. Stanton to Oscar A. Fields, members of Bethel Monthly Meeting. Jacob Griffin, minister.

MERCHANT - MACY — In the Friends Church at Lynnville, Iowa, July 15, 1939, Kathryn Macy, daughter of Mr. and Mrs. Harlan Macy, to Stanley E. Merchant, son of Mr. and Mrs. Earl Merchant of Wayne, Nebraska. Glenwood L. Stanley, minister. At home in Kansas City, Kansas.

PEMBERTON - PLANT — At Stevenson, Washington, October 3, 1938, Winifred Plant, daughter of Mr. and Mrs. Arthur Plant, to Max J. Pemberton. At home in Salem, Oregon, where the groom's mother, Kate W. Pemberton, resides.

PEMBERTON-SHREVE—At Kelso, Washington, February 14, 1939, Elizabeth Shreve, daughter of Mrs. L. J. Shreve of Whittier, California, to Carl H. Pemberton. At home in Salem, Oregon, where the groom's mother, Kate W. Pemberton, resides.

SEMLER-BATH—At Xenia, Ohio, Friends Church, according to the custom of Friends, Mabel Bath of Xenia to George Semler of Osborn, Ohio. DeElla L. Newlin, minister, assisted by Rev. Harvey Crowell, a Lutheran pastor of Springfield, Ohio.

TELFAIR-SWIFT—At an appointed meeting at Westtown Meetinghouse, Westtown, Pennsylvania, July 8, 1939, Mary Balderston Swift, daughter of Catharine B. Swift, Wilmington, Delaware, to David Telfair, son of Alice G. Telfair, Wilmington, Ohio. At home at State College, Pennsylvania, where David Telfair is working for his Ph.D. in Physics.

WOOD-HOBSON—In the Friends Meetinghouse at Bloomingdale, Indiana, August 6, 1939, Charlotte Hobson, daughter of J. D. and Grace Hobson, to Howard Wood, son of Orville and Leatha Wood. Eliezer Partington, pastor of Bloomingdale Meeting, of which both are members, officiated. At home in Oden, Indiana, where the groom has a position as teacher.

VAN ZANT-GIBSON—At the home of the bride's parents in Central City, Nebraska, August 6, 1939, Ruth Genevieve, daughter of Raymond and Grace Gibson, to Evan Van Zant, son of Leo and Lillian Van Zant. Glenn A. Reece, minister.

"HOW STUDENTS DIFFER"

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DEATHS

DAVIS—At the home of her sister in Arcanum, Ohio, July 20, 1939, Cora Gilfillen Davis, widow of the late Herbert Davis, aged sixty-six years. She was married in 1897 and for many years held places of responsibility in Xenia, Ohio, Friends meeting, serving as overseer, and as Sunday School teacher and was a faithful member of the Missionary Society. She is survived by one daughter, Margaret Patterson, and two grandchildren.

GREGORY — At Oakville, Ontario, July 27, 1939, Walter Dymond Gregory. Born in Somersetshire, England, he came to Canada with his parents in 1869. In 1887 he was admitted to the bar and became one of the outstanding lawyers of Toronto. In 1890 he married Mary Frances Pattullo, who survives together with two daughters and one son. He twice refused the honorary title of King's Counsel, declaring that "there should be absolute equality in courts." He was a cousin of William F. Nicholson, until recently the Recording Clerk of London Yearly Meeting, and was a close friend of J. Ramsay MacDonald. He was a member of the Pickering College Board, and as a member of the Board of Trustees of Linbrook School, he expended much effort toward the advancement of rural schools. His place in public service will be hard to fill. Funeral services were held at Toronto Friends Meetinghouse.

RICH—At his home in Russiaville, Indiana, July 29, 1939, Eli Rich, aged eighty-seven years. Born in Howard County, the son of Jabez and Sarah Hockett Rich, he spent all his life in that community, where as a birthright member of the Friends meeting, he endeavored to live a true Christian life. In 1873 he married Mary Jones, who preceded him in death in 1929. Surviving are two sons. A niece, Winnie Tuttle, made her home with him for many years and tenderly cared for him in his latter days. Funeral services were conducted by Frank Stafford and Paul Hicks.

SHERMAN — At New Bedford, Massachusetts, July 19, 1939, Harry R. Sherman, aged 63 years. Born in Dartmouth, the son of Captain Daniel and Hannah A. Sherman, his entire life was spent in his home community which he served well in several capacities. For twenty-two years he was Clerk of Sandwich Quarterly Meeting and for thirty-one years Clerk of Dartmouth Monthly Meeting and held many other important offices in the church. He is survived by his widow, Lillian A. Sherman, and one brother. Funeral services were held at Allens Neck Meetinghouse in charge of his pastor, James Wild, assisted by James A. Coney, Alvano C. Goddard and Rev. Oliver L. Loring of New Bedford.

SWEET—At Muncie, Indiana, August 3, 1939, Anna Dean Sweet. She was born in Charlotte, Vermont, February 29, 1861, the daughter of William Lindley Dean, a minister, and Mary Page Dean. In 1886 she was married to Charles W. Sweet, a minister, in Batavia, New York, by her father who was serving as pastor of the Friends Church in that city. In 1910 they moved from Lawrence, Kansas, to Muncie, Indiana, where for twenty-five years Anna Sweet was teacher of the Mary Goddard Bible School Class and no tribute which sorrowing friends and associates can pay will exaggerate her worth as a teacher of the Bible. Her interest in missions was also unflagging. She is survived besides the husband by one son, Charles Lindley Sweet, and other relatives in the East. The beauty of her life will always be an inspiration to those who knew her.

WHEELOCK—At the home of her son in the Long Lake community near Traverse City, Michigan, Matilda Duryea Wheelock, aged eighty-five years. She was a devoted and active member of Traverse City Monthly Meeting and on the morning of her demise was preparing to attend Quarterly Meeting. Her husband died when the children were quite young, but she kept them together until they reached majority. She loved her home and her church. Seven children remain to mourn her loss. Funeral services were conducted by her pastor, Chester McKean, assisted by Milo S. Hinckle.

SCHEDULE FOR YEARLY MEETINGS IN 1939

(With name and address of Clerk)

Iowa — August 21 to 27, Oskaloosa, Iowa; Carl D. Byrd, 707 West State Street, Marshalltown.

Ohio — August 22 to 27, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance.

Western—August 22 to 27, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Indiana—September 20 to 24, Richmond, Indiana; William J. Sayers, 416 West Adams Street, Muncie.

Kansas—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 25 to 30, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a. m. Meeting for Worship at 10:15 a. m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m.. Meeting for Worship, 11:00 a. m.

TORONTO, CANADA

Friends House, 113 Maitland Street, Telephone: MIdway 5395. Meeting for worship, Sundays, 11 a. m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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